

# CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## COMMUNICATIONS.

For the Christian Secretary.

### SERMONS FOR THE FAMILY. NO. 11. On Repentance.

"Godly sorrow worketh repentance to salva-  
tion, not to be repented of." 2 Cor. vii. 10.

Repentance is sorrow for past actions or ex-  
ercises. In theology, it signifies sorrow for sin.  
There are many kinds of repentance. The sor-  
row of the world is a kind of repentance which  
worketh death. Judas repented himself and  
hastened his own death. Sinners are inclined to  
sorrow for the consequences of sin. The most  
hardened sinners dread the thought of dwelling  
with devouring fire; they may sorrow to de-  
spair, being filled with unbelief, and die in ever-  
lasting death. Others may be excited to a kind  
of legal sorrow, and may reform in some mea-  
sure, and taking conviction for conversion, may  
forgive themselves, and indulge a hope which  
will prove like the spider's web, and end in ev-  
erlasting death. But godly sorrow worketh re-  
pentance unto salvation. To effect this, there  
must be a conviction of sin, a turning from it  
with genuine confession and hatred of it. When  
the soul views the holiness of God, he is con-  
vinced of sin. He then sees his unfitness and cor-  
ruption. In view of the love of God he sees his  
own ingratitude and rebellion. The goodness of  
God leads him to repentance. Repentance of  
this kind, which is termed evangelical, is a de-  
lightful, humble, holy work. Delightful? Yes.  
Though it be the effect of sorrow, and even sor-  
row itself, yet still pleasant. The soul sees the  
loveliness of God, the holiness of his law, with  
its most reasonable claims; cheerfully humbles  
himself and repents in the dust before him. In  
this work the soul decides in favor of justice, and  
mingling a holy confidence with sincere sorrow,  
views the Lord Jesus as precious, and exclaims,  
"Though he slay me, I will trust in him." He  
mourns for his sins which appear exceeding sin-  
ful. This repentance the soul never repents of.  
It is never sorry for having forsaken sin. Those  
who have this repentance, have life. "If ye do  
these things, ye shall never fall." This repen-  
tance is unto salvation. Yes, eternal salvation.  
Beloved reader, do you know by experience the  
bitterness and the pleasure of gospel repentance?  
Here observe:

1. Christ is exalted to give repentance. Hence  
it is a holy work.

2. All are required to seek for this gift—  
"God commandeth all men every where to re-  
pent." "Repent ye, and believe the gospel."

3. The danger of neglecting repentance.—  
"Except ye repent, ye shall all likewise perish."

4. Some have a space for repentance, and neg-  
lect it. "I gave her a space to repent, and she  
repented not."

As repentance was the first of our Saviour's  
preaching, so it is the sinner's first work, which  
should immediately be regarded. Nothing on  
the part of the sinner, is accepted of God with-  
out repentance.

A humble soul in sorrow lies,  
With broken heart and mourning sighs,  
And trembles for his guilt;  
He thinks of God who dwells above,  
Who gave his Son, and proves his love,  
As Jesus' blood is spilt.

In deep despondency he moans,  
Yet hears the more weakling groans  
From Calvary's bloody tree;  
His soul is melted at the sound,  
For reconciling grace is found,  
And he the Lord can see.

E.

For the Christian Secretary.

MR. EDITOR—"Forasmuch as many have ta-  
ken in hand to set forth" the causes and evils of  
the frequent removals of ministers, and tho' your  
correspondents may have had much understand-  
ing of these things; yet being imperfect, may  
have omitted some things, I also having had some  
experience, "will show mine opinion."

1st. Causes. Extemporaneous preaching, and  
four or five sermons a week, to the same con-  
gregation.

2d. Consequences. Repetition or sameness, in  
words, expressions, &c., if not in sentiments,  
texts and sermons.

If the minister is really "a prudent man," he  
will "foresee the evil and hide himself," that is,  
remove before the people become dissatisfied.  
If not, some of his hearers will soon give him  
a hint, by vacating their seats. If he has but a  
moderate share of prudence, he will then foresee  
the evil, &c.

But if "simple," (I use the word of Solomon,) he  
will pass on till for some avowed cause or cause,  
(perhaps the real one suppressed,) the church  
dismiss him.

3d. Evils. If the minister removes often, he  
is charged with "fickle mindedness, love of  
change, or, too althful to study, he wishes to  
preach over his old sermons."

2d. If he stays, "Poor man, he is to be pitied,  
he means well and is a pious soul, but alas! he  
has not the gift to gather the people, but rather  
scatters them." 3d. If he stays till the church  
dismiss him, and divisions are the consequence,  
then, "O strange, that a man cannot know when

his work is done, and not divide, distract and  
scatter the congregation."

The evils to churches may be inferred from  
the above and from common observation. Fur-  
thermore, if the minister is one of high standing,  
and he or his apologists prefer his reputation as a  
minister and scholar, to his or their veracity—  
"His health fails, or the climate is too cold, or  
too hot, or too changeable, or the air too humid,  
&c. &c. And to close the whole, (for I think I  
have said enough,) the corps editorial have to in-  
dorse, or at least publish all these.

Yours, &c.

CANDOR.

For the Christian Secretary.

### WHAT SAY THE SCRIPTURES?

BRO. CUSHMAN.—We seem to be in a fair way  
to become acquainted with the evils attending the  
frequent removal of ministers, and no doubt  
there are in some cases, evils which admit of cor-  
rection; yet after all, I think it may be ques-  
tioned whether the occurrence of such removals  
is in itself evil, and only evil continually. It  
has been to me a matter of some surprise, that  
while so much has been said, so little reference  
has been made to the Scriptures, in the exami-  
nation of this subject. We, as a denomination,  
claim much credit for our tenacious adherence to  
the Bible in all religious matters, and yet here  
is a practice very prevalent among the churches,  
which is censured in the strongest terms, and  
remedy after remedy proposed, with little or no  
reference to that acknowledged test. If Jesus  
Christ, in establishing his kingdom on earth, has  
appointed his ministers to labor permanently with  
the churches where they may for a time be lo-  
cated, and has interdicted all change except for re-  
asons of the most imperative nature, then surely  
we shall find some instruction to that effect in  
the written word. But if no such instructions  
are to be found, either in precept or precedent,  
may we not safely conclude that the subject was  
left to be governed by Providential circumstan-  
ces as they should be developed in the history of  
the churches? No one, I presume, will claim  
that any such directions were given before the  
resurrection of Christ from the dead. After that  
event, he gave his disciples the commission  
under which they and succeeding ministers were  
to go forth and proclaim salvation to a perishing  
world. "And Jesus came and spake unto them, say-  
ing, all power is given unto me in heaven, and in  
earth. Go ye therefore and teach all nations;"  
or as another evangelist has recorded it, "Go  
ye into all the world, and preach the gospel to  
every creature." Mat. xxviii. 18—Mark xvi.  
15. "And he said unto them, thus it is writ-  
ten, and thus it behoved Christ to suffer, and to  
rise from the dead the third day; and that  
repentance and remission of sins should be preach-  
ed in his name, among all nations, beginning at  
Jerusalem, and ye are witnesses of these things.  
And behold I send the promise of my Father up-  
on you; but tarry ye in the city of Jerusalem  
until ye be endowed with power from on high." Luke xxiv. 46—49. Here then we have the  
last and most important instruction upon the sub-  
ject before us, which the Saviour ever gave to  
his disciples while with them on earth; but I  
think it would require uncommon perspicacity  
to discover any very explicit directions to locate  
themselves each with some church, and spend  
their days in preaching to the same people.—  
They were indeed commanded not to depart from  
Jerusalem until the Holy Spirit was poured out  
upon them from on high, which was to be "not  
many days hence," but were then to be witness-  
es unto Christ, "both in Jerusalem, and in all  
Judea, and in Samaria, and unto the uttermost  
parts of the earth." Acts i. 8.

Accordingly we find that after they were scat-  
tered abroad by persecution, they went every  
where preaching the word. Acts viii. 1, 4.—  
Churches were seen raised up in Judea, Asia Mi-  
nor and Greece, over which the apostles appear  
to have exercised some kind of supervision, but  
we do not learn that, except in a few short in-  
stances, they ever settled as pastors over particu-  
lar churches. The apostles, or at least some of  
them, continued at Jerusalem for many years,  
occasionally making excursions abroad, for the  
purpose of preaching and visiting the churches,  
but no one of them in particular seems to have  
taken the pastoral care of the church in that  
place. In some of the churches, however, it ap-  
pears that ministers were settled as pastors.—  
Thus we find that Paul and Barnabas ordained  
elders in the churches of Lystra and Iconium and  
Antioch. Acts xiv. 23. See also Titus i. 5,  
and Rev. i. 11. Paul, when returning from  
Macedonia and Greece, came to Miletus and sent  
to Ephesus for the elders of the church, and ex-  
horted them to take heed to themselves, and to  
all the flock over which the Holy Ghost had made  
them overseers. Acts xx. 17, 28. Here there  
appears to have been a plurality of elders in the  
same church, though they may not all have been  
preachers of the word, as we learn from 1 Tim.  
v. 17—that others besides ministers were designa-  
ted by that title. The Scriptures do not inform  
us how long these elders labored with the churches  
over which they were placed, but whenever in-  
formation is given on that point, respecting any  
minister, the time is always short. The apostle  
Paul preached at Antioch one year, Acts xi. 26,  
at Corinth eighteen months, Acts xviii. 11, and at  
Ephesus three years, Acts xx. 31. This last  
period is, I think, the longest of which we have  
any account in Scripture, that any minister re-  
mained in the same place, except at Jerusalem.  
When not guided by direct revelation, the minis-  
ters in the primitive churches appear to have  
been governed, both in their locations and in their  
removals, by the openings of Providence and the  
prospect of usefulness. When they were not re-  
ceived in one city, they fled to another; when  
their work in one place appeared to be accom-  
plished, they retired to enter upon new fields of  
usefulness.

In the absence of all distinct instructions upon  
this subject, and with many precedents for fre-  
quent removals, how are we to become satisfied

that the views of your correspondents are correct,  
who claim that such removals are necessarily  
wrong, or who take the broad ground that minis-  
ters are to be settled for life? Are we prepa-  
red to set aside the Scriptures and to form our  
own opinions independent of the Word of God?  
If so, let us be consistent and take the same  
course in reference to all other subjects, relating  
to church order and discipline. Let us no longer  
require positive precept or example for the usages  
in which we differ from Christians of other  
denominations.

I am far from supposing that all of the "fre-  
quent removals" of which we hear so much,  
have a tendency to promote the interests of the  
church, or the good of the ministry. On the con-  
trary, I have no doubt that in some cases minis-  
ters have left when they ought to have remained,  
and I believe that such separation took place, in  
some instances, from the desire of the minister to  
leave, and in others, from dissatisfaction on the  
part of the church. But I think such occur-  
rences are not so common as some of your corres-  
pondents suppose. And in many cases where  
disastrous consequences seem to follow such re-  
movals, the evil arises, not so much from the cir-  
cumstance of the minister's leaving the church,  
as from the state of things among them which  
produced the separation; and which would not  
probably have become any better by a farther  
continuance of his labors; or in other words, the  
removal of the minister is the effect, and not the  
cause of the apparent evil. This circumstance  
has, I believe, been entirely overlooked by your  
correspondents, and yet in order to form a prop-  
er conclusion, it is very important that it should  
be attentively considered.

While some churches have been injuriously  
affected by the premature removal of their minis-  
ters, I think there can be no doubt that the pros-  
perity of others has been retarded by the oppo-  
site cause. How often have we seen churches  
remaining for years stationary as it respects the  
accomplishment of any apparent good, while yet  
enjoying the labors of ministers of respectable  
talents; and when eventually the minister leaves,  
another takes his place, the spirit of the Lord is  
poured out, and the church is revived and built  
up. The minister who left is also blessed in his  
new field of labor, and the cause of Christ is  
thus doubly benefited by the change.

Every observing person must have noticed the  
fact that a very large share of the revivals with  
which our country has been blessed, were pro-  
moted through the instrumentality of ministers,  
who, either as evangelists or as pastors, had re-  
cently entered upon their respective fields of la-  
bor. Instances of this kind appear in almost all  
of our religious papers, and strike us almost when-  
ever we turn our attention to revivals which  
come within our own observation.

Scripture and experience, I think, both com-  
bine to point out the duty of ministers and of  
churches, in reference to the subject before us.  
Let the minister remain with the church as long  
as he can probably accomplish more good in that  
place than in any other. Let the church retain their  
minister as long as he is instrumental in doing  
more good among them than another could prob-  
ably accomplish. I think with all our reasonings,  
we shall not get a better rule of action. It is  
agreeable to reason and nature, and, what is  
more to our purpose, it is agreeable to apostolic  
precedent.

BEREAN.

### MISSIONARY INTELLIGENCE.

From the Baptist Magazine for February.

#### ASAM.

LETTER FROM THE ASAM MISSION, DATED JAIPUR,  
JUNE 1, 1839.

A few weeks since, a brief account was given  
of the attack on Sadiya by the Khamtis; and af-  
terwards further intelligence of the preservation  
of the missionaries and station at that place,  
through the dangers incident to it. The influ-  
ence of this event on the operations of the mis-  
sion has, however, proved important. A letter  
from Mr. Brown, dated Dihing river, May 20,  
1839, says—"Since the unhappy affair at Sadi-  
ya, our missionary prospects in that station have  
been growing more and more dark, and we have  
at length concluded to relinquish that post for the  
present, and to locate ourselves at the more cen-  
tral situation of Jaipur. Since the attack, the  
population have been constantly moving off, and  
there is no prospect that Sadiya will entirely re-  
cover from the blow, and full confidence be re-  
stored to the people, for many years to come.—  
Jaipur is rapidly increasing in wealth and popu-  
lation, being the head quarters of the tea business  
which is now being prosecuted to a much greater  
extent than had been anticipated." These  
reasons, with others, more fully given in the fol-  
lowing general letter from the mission, decided  
the missionaries to make the transfer of the sta-  
tion mentioned by Mr. Brown.

The relative importance of Sadiya, as a mis-  
sionary station, is greatly diminished. It is now  
no longer the point of access to the Shyans, since  
the punishment for their treachery will lead to  
their total dispersion, or their removal to other  
distant stations, designated by the Hon. Compa-  
ny. In a political point of view also, Sadiya has  
become a place of minor importance. Many of  
the inhabitants of the vicinity are dispersed, fields  
and villages are deserted, the head quarters are  
removed to Rangpur, and it is a question whether  
Sadiya will ever rise to the rank and prosper-  
ity it enjoyed before the war. We felt some re-  
gret at leaving Sadiya, on account of its contigu-  
ity to the Abors and Mishmis. But when we re-  
membered that a long time might elapse before  
the Board could send them a living teacher; that  
the press was immediately required to print Sing-  
pho and Noga books; that when books in Abor  
and Mishmi were ready for the press, the incon-  
venience of printing them at Jaipur would be no  
more than it is to print Singpho and Noga books  
at Sadiya; when we remembered that the same  
labor that would be performed at Sadiya, could  
be quite as successfully carried on at Jaipur—we

felt a strong conviction, that the cause would be  
advanced by our removal.

Jaipur has a fair prospect of a rapid growth,  
on account of its being head quarters of the tea  
operations. The experiment of making tea in  
Upper Asam has been fairly tried, and the gov-  
ernment have given it their unqualified approba-  
tion. Three companies, with large capitals, are  
already formed, and are waiting the pleasure of  
government to transfer the tea operations into  
their own hands, to be continued on a large scale.  
Numbers of Chinamen are to be sent here im-  
mediately, and several hundred families, of the la-  
boring classes, from Calcutta, to carry on the cul-  
tivation. All these circumstances are calculated  
to open such a communication with various parts  
of the world, as may be made advantageous to  
the spread of the gospel.

Another consideration, of some importance, is,  
that two great tribes of people, to whom we are  
desiring access, (the Khamti and Singpho,) are  
located a few days journey east of us, in the great  
Hokong valley. The event of a Burmese war  
will doubtless open all this country, and give us  
the opportunity of preaching the blessed gospel  
from this to Ava. With this object before us, we  
cannot withdraw our attention entirely from the  
Khamti and Singpho languages, although, just  
now, we have a very limited intercourse with  
those tribes. In establishing ourselves at this sta-  
tion, we have made quite an advance toward this  
interesting field.

By this arrangement also, a most useful con-  
nection is formed between the several branches of  
the mission. Jorhath, the great centre of Asamee  
population, learning and religion, is only at  
five days distance from us. To Rangpur, the  
present military head quarters, it is two days  
journey. All the Mattak country lies open to  
the missionary, from this station. Proceeding  
easterly to the hills, there are within a few days  
distance, no less than 21 villages where the Nam  
Sang Noga dialect is spoken, and all said to be  
accessible to the missionary.

We cannot close without calling the attention  
of the Board to the interest which our friend, C.  
A. Bruce, Esq., superintendent of the tea culture,  
has manifested in the decision to locate the mis-  
sion at this place. He has generously offered to  
defray the whole expense of this removal, and to  
assist in our establishment at this station.

BELGAUM.—The subjoined extracts from a let-  
ter dated Feb. 20, 1839, written by an individ-  
ual belonging to one of Her Majesty's regiments in  
India, will be read with interest.

Letter from the church in Her Majesty's Regiment,  
dated Feb. 20, 1839.

You will, I am sure, be glad to hear that there  
is a Baptist church in the regiment. The reg-  
iment went to Maulmain in 1832. There was not  
a man in it at that time, sad to say, who loved  
Jesus; but, glory be to God, during our stay  
there of two years, there were twenty-one sin-  
ners brought to seek Jesus, and, on a profession  
of their faith, were buried with him by baptism.  
On our departure from the church, there was a  
deacon chosen by them, and we were called the  
"Branch of the Maulmain Baptist Church." We  
were stationed a while in Punamali, and then  
proceeded to Arni, where we were quartered for  
nearly two years, during which time the Lord  
added thirteen to us; and they were baptized by  
a missionary, who called upon us. We were  
next stationed in Beleri (Bellary), where we lay  
for two years, during which time the Lord added  
twenty-six to us. The Rev. Mr. Day, who was  
located in Madras about two years and a half  
ago, came up to us, and baptized the above num-  
ber. It was a joyful sight; there were thousands  
of spectators, and, I trust, our souls were warm-  
ed with a Saviour's love.

About eight months after our arrival in Beleri,  
the church in Maulmain passed a vote that the  
branches of that body, in the Madras Presidency,  
should form themselves into a church, under the  
pastoral care of the Rev. S. S. Day. This was  
done; a Baptist church was organized, and we  
became a branch of it, the Maulmain church hav-  
ing dismissed us.

We are at present stationed in Belgaum, where  
we arrived on the 2d of November; and on the  
15th of December the left wing marched for Poo-  
nah. Three of the brethren and six sisters went  
with the wing. We have always continued to  
meet together, as when at Maulmain. Monday,  
Thursday, and Saturday evenings a prayer-meet-  
ing, from a quarter past six to a quarter to eight.  
P. M. Sundays, Thursdays, Wednesdays, and  
Fridays, we read a sermon. First Monday in the  
month, concert for prayer on behalf of the hea-  
then. Second Monday, concert for prayer on  
behalf of Sabbath-schools throughout the world.  
Third Monday, regular church-meeting. Fourth  
Monday, Sabbath-school teacher's meeting.

We have a Sabbath-school in connection with  
the church; before the regiment was separated,  
there were 70 children who attended it. These  
were divided into eleven classes. May Jesus  
bless our labors to the souls of the children, as  
he has already done! Four of them made a  
profession of their faith in Christ, and were  
baptized. Our present number of church mem-  
bers is thirty-four.

From the Advocate & Baptist.

### DECLENSION IN RELIGION.

No habit is formed in a moment. Sinners do  
not become ripe in impiety after long indul-  
gence. The drunkard commenced his career by  
sipping a little; perhaps only the sugar from his  
father's cup. But by degrees he became a con-  
firmed tippler. It is so with the backslider; who  
is ultimately filled with his own ways. This  
every Christian, who is in the unhappy state  
here referred to, will acknowledge, if he traces  
back the steps by which he has departed from  
his God. And truly it is a deplorable state for a  
Christian to be in. When we consider,

1. That such a person lives far below his  
privileges. The ordinances of religion, the can-  
dlestick of the Lord, may not be withdrawn from

him, but he does not afford that spiritual light and  
heavenly joy which he once did. And this cir-  
cumstance is an undoubted evidence that the per-  
son has declined from his first love. To get  
along in religion as we can without God and his  
witnessing Spirit is a most wretched state to be  
in! The form of religion, without the power, is  
that luke-warm condition, which God abhors;  
and he has threatened to spew the subject of it  
out of his mouth.

2. Such persons are a great curse to religion  
while in this condition. They belie, not only  
their own former profession, but the principles of  
the gospel preached in the land! So far as their  
testimony goes, they say to all about them, that  
religion is not the one thing needful,—that it is  
not sufficient to satisfy the soul,—that the world  
is a better portion; for after they have tried this,  
they decline from it, and give their hearts to the  
world. Their frivolous excuses are so shallow,  
that the most superficial may see through them;  
for they would neglect their worldly interests for  
reasons more valuable than these. Hence,  
when professors make silly apologies for omitting  
duty, any one may know that their souls are not  
in the enjoyment of true spiritual health.

Declension in experimental religion, is soon fol-  
lowed by other evils. Even when it does not  
end in a total departure from God, it leads to  
neglect the interests of the church. We know  
many professors, and church-members, who act  
as though they did not care whether the church-  
es to which they belong were sustained or pro-  
strated in the dust. They take no interest in the  
joys or sorrows of Zion. It is so as to the sal-  
vation of sinners. They are willing that they  
should live in sin and go to hell at last! And  
as for the conversion of the heathen, what have  
such people to do with it? Their bowels of  
compassion are closed; and they are weary of al-  
ways having to give to these benevolent objects.  
They will cast up the cents and dollars they  
have given in years past; and feel that they have  
given enough; and if God will not convert the  
world, with what they have given, they are de-  
termined not to do any more!

To describe this case, is enough to make a  
backslider loath himself, and the consistent, en-  
gaged Christian to dread the first retrograde mo-  
tion from that mark to which his eye should al-  
ways be directed. The Christian has certainly  
no armour for the back; and, therefore, should  
never be weary in well doing. Nor is there any  
standing still in religion; for the mind is so con-  
stituted, that it will advance one way or the other;  
and Satan will never fail to find employment for  
all who will not work in the Lord's vineyard.

THE ABUSE OF GOD'S PATIENCE.—Whether  
you mean it or not, you are very guilty of de-  
spising the goodness and forbearance of God.—  
Can any guilt well be greater? Is it a small  
thing that you are despising? no, it is riches, the  
best riches, the riches of the mercy of the King  
of heaven. It is easy to see why St. Paul calls it  
riches. He would teach us the excellence of this  
mercy, which is so great, that if we only knew  
the true value of things, we should fall on our  
knees, and bless God with all our hearts for  
sparing us month after month, and year after  
year, that we may have time and opportunities  
for repentance. But what if the opportunities  
should have been spent in repentance, has been  
employed in heaping sin upon sin? What if  
December leave us as far from heaven as Janu-  
ary found us, but with a heavier load on our con-  
sciences, and a deeper stain on our souls? Then  
I must set before you the evil end of such a life  
of sin, the evil end of going on year after year  
despising the riches of God's goodness and for-  
bearance. The wages of sin is death. The  
end of rejecting God's mercy must be to abide  
the fierceness of his anger, in that day when the  
Son of man comes in all his father's glory to ex-  
ecute judgment on the wicked. Against that day,  
St. Paul tells us, hardened and impenitent  
sinners are treasuring up for themselves wrath.  
Let no man be made enough to say within him-  
self, I will lay up my treasure upon earth; we must  
all lay up treasure in heaven, whether we will  
or no. We are all laying up treasure there at  
this moment; if it be not a treasure of holiness,  
it must be a treasure of wrath. Could our eyes  
be opened to behold the secrets of the next world,  
how should we start and tremble at seeing this  
mountain of wrath and misery and punishment,  
which we are heaping up against ourselves!—  
The covetous muckworm for instance, who  
scrapses up penny upon penny, and pound upon  
pound, by so many base, dishonest, oppressive  
ways, how would he shudder to find the treasure  
he delights in, a treasure not of money, but of  
wrath! The drunkard, who wallows in strong  
drink,—it might rouse even him from his drea-  
ful lethargy, could he see every cup of drunken-  
ness swelling a stream of wrath for him. The  
unclean man, who offends the Holy Spirit of God  
by his adultery, his fornication, his impure  
thoughts and filthy words,—what would be his  
feelings, if he saw the pile of flaming wrath,  
which his pleasures, as he deems them, are rap-  
idly raising up against him! But so it is, wheth-  
er we see it or not. We have the Apostle's word  
for it; the joys of sin are joys of wrath; the  
wages of sin are the wages of wrath, the treas-  
ures of sin are the treasures of wrath, and the  
vengeance, and punishment, and misery, and  
woe.—Rev. A. W. Hare.

Acts, Chap. 3. Ver. 6.—Then Peter said, silver  
and gold have I none; but such as I have, give I  
thee: In the name of Jesus Christ of Nazareth, rise  
up and walk.

Thomas Aquinas, the Angelical Doctor, who  
was highly esteemed by Pope Innocent IV. going  
one day into the Pope's chamber, where they  
were reckoning large sums of money, the  
Pope, addressing himself to Aquinas, said,  
"You see the Church is no longer in an age in  
which she can say, 'silver and gold have I none.'"  
"It is true, holy father," replied the Angelical  
Doctor, "nor can she now say to the lame man  
'Rise up and walk.'"



## WE WOULD SEE JESUS.

A FRAGMENT.

I would see Jesus in prosperity, that her fascinating light may not lead me to a fearful precipice, but that his good spirit may whisper to my heart the noble inducements Christians have to devote liberal things; that I may ever be saying, "What am I, O Lord, that thou shouldst put it into my heart to do these things, when the earth is thine and the fulness thereof; it is but thine own which I return unto thee."

I would see Jesus, in adversity, because he is a friend born for such a state; because when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my case before him, for he has all power in heaven, and on earth, and can easily arrange future events, so as to throw lustre on the darkest circumstances.

I would see Jesus, in health, that I may turn at his gentlest reproof; that I may not be full and forget God, but be devoted body as well as soul to his praise.

I would see Jesus, in sickness, because he healeth all my diseases; he alone dispenses the balm of Gilead, he alone is the Physician there.

I would see Jesus, in ordinances, for, what are ordinances destitute of him? As the body without the spirit is dead, so are ordinances without Christ. He shows himself through the lattices, he appears in all his beauty, he is as dew unto Israel, as the shadow of a great rock in a weary land; his people sit under his shade with great delight; his fruit is pleasant to their taste. They say continually in ordinances, "Make haste, O my beloved; be thou like a young hart upon the mountains."

I would see Jesus in social intercourse; for what are the charms of friendship? What the refinements of taste? What the pleasures of conversation? Are they not all unsatisfying and delusive, unless sanctified by the grace of this Redeemer?

I would see Jesus in my own heart, as lord of its affections, of its purposes, of its pleasures; as the grand mover of its hopes and fears, the author of its existence and happiness.

I would see Jesus in death, as the Sun of Righteousness, whose beams in the darkest moment can spread light and healing. I would listen to his voice, saying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell and death." Arise, O thou wearied follower of the crucified Lord, and enter into thy rest.

I would see Jesus in glory, for what is heaven itself without him? But when we shall see him as he is, then shall we be like him, and be happy in his presence.

From the New York Observer.

## A CORPSE GOING TO A BALL.

Those who read the thrilling "passages from the diary of a London Physician," that were published a few years since, will remember one tale under the title of "Death at the Toilet." Although it was asserted by the writer that those narratives were the records of facts, few, I presume, were willing to believe that real life could furnish matter of such romantic interest. Especially did the one alluded to strike my own mind as quite unnatural, and I read it, as others, admiring the genius more than the veracity of the writer.

Perhaps some who have seen the words at the head of this article may imagine that they are about to be treated to a passage from the dreams of fancy; but they are mistaken. I have a sad and solemn tale of truth to relate, and when it has been read, there will be no hesitation in believing that "truth is stranger than fiction." No coloring shall be laid on the story, no art of embellishment shall heighten its interest; it shall be told to others as it was told to me, and you shall be convinced that there is nothing more than truth in the story of a corpse that went to a ball.

You recollect the first day of January, 1840. It was a bitter cold day. It was cold as far south as the city of New York, and up here in the country, where I am writing, it was terribly severe. You could not ride far against the wind without being exposed to freezing. I have heard of two cases of death by cold on that day in this region, and of another case in which the sufferer was saved by great exertion, when at the point of perishing.

The night of that day was to be observed, as is usual here, by a New Year's ball. Invitations had been extended for many miles around, and a great gathering of the young, and gay, and thoughtless, was expected.—Extensive preparations had been made for an evening of merriment and glee, and merry hearts beat quickly in anticipation of the pleasures of the scene. None was happier in the thought of coming joy than Miss—, who took her seat in the sleigh, by the side of her partner for the evening, and set out for a ride of some twenty miles, to join the dance. She was young and gay, and her charms of youth and beauty never were lovelier than when dressed for that New Year's ball. Of course too thinly clad for the season, and especially for that dreadful day, she had not gone far before she complained of being cold, very cold; but her anxiety to reach the end of their ride in time to be present at the opening of the dance, induced them to hurry onward without stopping by the way. Not long after this complaining, she said that she felt perfectly comfortable, was now quite warm, and that there was no necessity of delay on her account. They reached, at length, the house where the company were gathered; the young man leaped from the sleigh, and extended his hand to assist her out, but she did not offer hers; he spoke to her, but she answered not; she was dead—stone dead—frozen stiff—a corpse on the way to a ball.

But the most shocking part of the tale is yet to be told; THE BALL WENT ON!!! The dance was as merry, and the music was as sweet, as if one of the invited guests had not been called in to eternity.

Is this statement doubted? I remember reading of a ball in New Hampshire, a few years since, at which four young men retired to play cards, and while at their game, one of the number fell in a fit and expired. The rest rolled his body under the table, and covered it up with cloaks, and said nothing about it till the ball was over.

In the village in which I lived for many years there was a ball but a few steps from my house, and one of the young ladies who was to be there died suddenly on the very day of the ball. It was proposed by one of the managers to postpone the dance, but the others would not consent, and on it went, although the corpse lay in a house directly in front of the ball-room, and the dim light could be seen by every dancer, and the sound of the music and dancing disturbed the melancholy watchers. I have no comments to make.

From the Wesleyan Journal.

## SHORT ADDRESS OF A MINISTER TO HIMSELF.

Would you be a useful minister, strive rather to be good than great. Keep down great I, for he will be found a troublesome guest, and one that will throw an insurmountable barrier in the way of yourself, and your usefulness to the souls of your fellow-men. The inquiry is often made, Why am I not more useful? May it not be that self has too much to do, in all that is done for Christ? Is he not often, first, in thy study, in the choice of a text, in the structure of thy thoughts, in the pastoral visit, in the sacred desk, and in all thy communications with thy fellow men. There is an attempt to do, and be something, which smells so rank of self, as to put thy Saviour in the shade, and thereby to destroy thy usefulness. Self should be in the dust, and Christ should be "all in all."

Dr. Payson seems to have touched the string, when writing to a young clergyman he says:—"Some time since, I took up a little work purporting to be the lives of sundry characters, as related by themselves. Two of those characters agreed in remarking, that they were never happy until they had ceased striving to be great men. This remark struck me, as you know the most simple remarks will strike us when Heaven pleases. It occurred to me at once, that most of my sorrows and sufferings were occasioned by an unwillingness to be the nothing which I am, and by consequent struggles to be something. I saw if I would but cease struggling, and consent to be any thing, or nothing, just as God pleases, I might be happy; you will think it strange that I mention this as a new discovery. In one sense it was not new—I have known it for years. But I now saw it in a new light. My heart saw it, and consented to it; and I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy too."

Al! is there not experience touched here that will be profitable to thyself, if heartily consented to, and practised? It was a lovely trait in thy Saviour that "he went about doing good." Let then your highest aim be, to imitate him who lived thy example, as well as died thy sacrifice. Be good rather than great. TIMOTHY.

Joshua, chap. 5, ver. 12.—And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

This cessation of the manna is one of the seven remarkable occurrences at the crossing of the river Jordan. God is every thing to his people. In the wilderness they had no pathway; but He led them in a pillar of fire in the night. They were in danger; but He was their defence. They had no abode; but He was their dwelling place. They had no water; but He gave them streams in the desert. They had no provisions; but He rained down manna around their tents. So that what nature refused, Providence furnished; and what could not be derived from the ground, came from the clouds.

When the supplies they brought with them from Egypt were spent, they feared they were going to perish. They forgot the hand that had dried up the sea; and said, Can God furnish a table in the wilderness? But he gave them bread from heaven, and for forty years they did eat Angel's food. What an abundance was necessary for such a multitude! And what a display of divine power was here witnessed! Nor less was it a proof of divine mercy. Had he dealt with them after their desert, fire would have come down from heaven, instead of food; but as the mother silences the fretful, angry child, by giving, not the rod, but the breast, so did His gentleness indulge them. Hence, when they despised the manna as light food, it might have been suspended, and they might have been left to learn the worth of it by the want; but day after day, year after year, it continued to attend them, and ceased not till the day after they had taken possession of their inheritance, and they had eaten of the old corn of the land.

At length it did cease; and wisely too. What was necessary before, became useless now; and what want had endured, abundance would have dispensed. This teaches us not to look for extraordinary supplies, when relief is to be had in the ordinary way. He who sustained Israel as Almighty as ever; but we must plough, and sow, and gather into barns. He who fed Elijah with ravens, commands us to labor, working with our own hands the thing that is good. If a man neglects the means of subsistence, he is not trusting Providence, but tempting it; and is likely to be reminded by something more than Scripture, that if any man will not work, neither shall he eat. Even in miraculous achievements, what human agency could do, was not done supernaturally. When Peter was in prison, the angel of the Lord opened the door, and broke off his fetters—for this Peter could not have done; but he did not take him up in his arms, and carry him out, but said unto him, "Follow me." Miracles were never needlessly employed; and had they been common, they would have ceased to be marvelous; the exceptions would have become a general rule; and the whole system of Nature and Providence have been deranged.

The manna was typical. "I am," said Jesus, "that bread of life." As the manna came down from heaven, and preserved the Israelites from famine; "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And the Saviour surpasses the emblem.—The manna was for the body; He saves the soul. The manna could not preserve from death always; but they who partake of Him, live forever. The manna was confined to one people; He

gave his flesh for the life of the world. He, therefore, is the true bread.

And shall this cease? Far from it. You shall live by Him, as well as with Him forever.

Yet there will be a great difference between your present and your future experience, in reference to Him. Many things now necessary, will be done away. Conjecture, opinion, reasoning, will give place to knowledge. Now we walk by faith, then we shall walk by sight.

Now we are saved by hope; then hope will cease in fruition. Love will continue forever; but charity and mercy can have no object, no exercise there. We shall be still praising him; but prayer, and preaching, and baptism, and the Lord's Supper, will have no place. We can dispense with the channels, when we are at the fountain-head; and with the types when we have the reality. We are now glad, when they say unto us, "Let us go into the house of the Lord;" but, says John, "I saw no temple there; but the glory of God and of the Lamb were the light thereof." When that which is perfect is come, that which is in part will be done away; and the fane of the wilderness will be superseded by the produce of Canaan.—Puritan.

## EFFECTS OF PROSELYTING.

In the year 1839, a young lady in went to attend school. She was a member of Rev. Mr. A.'s church. Mr. A. was the author of a book, called the 'Baptized child.' The friends of this young lady objected to her going to this place, as the school was under the direction of the Baptists, and they were afraid she would not be able to withstand their efforts to make her a proselyte to the Baptist faith. She thought there was no danger—that she was well established in her Pædobaptist views, and having a favorable opinion of the school, she was decided in her purpose.

After having been in the place a little time, the Pædobaptist clergyman called to see her and told her she ought not to be there,—that she was giving her influence to build up the Baptists, that she ought to attend a Pædobaptist school; and that she was in danger of being proselyted. Soon after he called to let her have a book to confirm her views and strengthen her mind against the efforts of the Baptists. She observed there was some proselyting there, referring to his efforts in her behalf, and not to the Baptists, as they had said nothing to her on her sentiments, but left her entirely free to enjoy her opinions.

Some time after, she requested the privilege of particular conversation with a female friend, in which she expressed a conviction that it was her duty to be baptized. Her friend was surprised and replied, "I thought you were a church member?" She said she was, but felt convinced she had never been baptized. She was advised to examine for herself and satisfy her own mind—and soon after she was baptized and united with the Baptist church. She remarked that no one had attempted to proselyte, but the Pædobaptist minister.—N. H. Bap. Register.

RESISTING CONSCIENCE.—To go on in a course of defection, when an enlightened conscience is stirring and looking you in the face, and crying within you that you are going in an evil way, is a step to the sin against the Holy Ghost. When the truth is come to your hand, hold it fast; go not again to make a search and new inquiry after truth; it is easy to cast your light into prison, and detain God's truth in unrighteousness, but that prisoner will break ward, to your incomparable torture.—Rutherford.

BE DILIGENT.—It is wonderful what can be accomplished by one, who has habits of untiring industry. There have been few brighter examples than that furnished by Rev. Matthew Henry, whose "Exposition" of the Scriptures is said to have undergone more editions than any other work, of the same size, ever printed. Although he had much business on hand and often preached every day in the week, he completed his work to the end of Acts in nine years. Take care of your moments, and hours will take care of themselves.—Watchman of the South.

## REVIVALS.

## ALBANY.

The following communication, furnished by request to the Baptist Advocate, gives the particulars of the revival at Albany.

NEW YORK, Feb. 4th, 1840.

BROTHER WYCKOFF,

DEAR SIR.—In compliance with your request I give the Christian public through the Advocate, a succinct account of the work of grace in the city of Albany, which commenced in the Pearl street Baptist church on the second Sabbath in December. At the commencement of this meeting the state of religion was as low throughout the city as at any former period. But as the people of God presented themselves before the Lord, day and night, by prayer and fasting, in humiliation and confession of sin, the Spirit of the Lord was manifestly in our midst, shedding a heavenly radiance upon the Church, quickening the faithful, resuscitating those who were morally dead, and giving vitality to all our devotions, restoring confidence, strengthening affection, removing prejudice, magnifying the things of eternity, and reducing the world, with all its appendages, to its proper diminutiveness, making the word preached the power of God unto salvation. The interest for a time rose gradually.—But the conversions were generally clear and satisfactory, and some of them very striking and triumphant, reminding us of the impotent man who, when healed by the apostle, went into the temple leaping and praising God. Many were constrained to say, "We have never seen it in this fashion." The meeting continued with increasing interest for seven weeks, night and day, "hundreds were obedient to the faith," and some whole families believed and were baptized. The grace of God was equally manifest in extending pardon to repenting sinners of every description, old and young, rich and poor, mechanics, merchants, physicians, and lawyers. Infidelity and Universalism were withered and shrivelled before the heavenly cause, like a leaf when cast into the furnace; and many of their votaries were brought to bow at the feet of Jesus, and begin to build the things which they have been accustomed

to destroy. More than one hundred have been baptized into the fellowship of the Church of which Mr. Welch is pastor, and some thirty or more into the fellowship of the Church under the pastoral care of brother Hodge. Many have united with churches of other denominations.—Many more still are without the pale of any Church. Soon after our house in Pearl street became too strait for us, hundreds being compelled to leave, finding it impossible to gain admittance, a meeting was opened by one of the Presbyterian churches, which seems to be owned and blessed of God, and for the same reason the Green street Baptist church called to their aid brother Washington Kingsley, and commenced a meeting in their house which is now in successful progress. Brother Welch continues in his church an anxious meeting every morning, and preaches nearly every evening himself; the Lord is with him, and is carrying on his glorious work with delightful success. The whole city is moved by the mighty power of God, and that it may continue to be moved until all are brought up out of the horrible pit and placed upon the rock, let ardent and unceasing prayer be offered to Almighty God by all the faithful. As one evidence of the genuineness of this work, it may be duty to say, that one of the converts, a member of the Green street congregation, handed brother Hodge fifteen hundred dollars; five hundred for foreign missions, and five hundred for domestic missions, and five hundred for the American and Foreign Bible Society, and on Saturday before I left, I went out among the converts and members of Dr. Welch's church and congregation, and obtained five thousand dollars for the Literary and Theological Institution of the State of New York.

I am quite certain that, in these times of great oppression in money matters, nothing but the grace of God could have opened these earthly fountains, withered and killed the root of all evil, and caused the golden stream to flow so freely. Yours with much affection, JACOB KNAPP.

CHURCHES IN NEW YORK.—We learn from one of the members, that on last Lord's day eighteen were added by baptism to the Berean Church, under the care of Elder Perkins. Six or seven were baptized on the same day, and added to the Sixteenth Baptist Church, under Elder Backus. We witnessed the administration of the ordinance at the Baptist Tabernacle to nine persons, six of whom had been members of Pædobaptist Churches. Elder Knapp is now assisting the pastor of this Church in a series of meetings. Brother Benedict's Church in Stanton street, is also enjoying a refreshing season. We understand that there is much of tender feeling among the members, and of deep interest among the unregenerate.—Baptist Advocate.

Six persons were baptized and added to the colored Baptist church in this city, (Columbus, Ohio,) on the last Sabbath in January. Eight were added to the same church by baptism a few Sabbaths since.—Cross & Journal.

Eld. Drake in a letter dated Delaware, Ohio, Jan. 23, 1840, writes:

"The good work in Marlboro church, has resulted in addition, by baptism of 43, and there are others expected soon. The state of feeling in the Berlin church, even now, is quite interesting; from 6 to 8 had obtained a good hope through grace, of having passed from death to life; and many others were deeply exercised, anxiously inquiring, 'Men and brethren, what shall we do?' There will be an extra meeting on Saturday next, at which, it is expected several will give in their experience, preparatory to baptism. One was immersed the last month meeting."

Brother K. spent the last Sabbath with us, together with several days visiting and talking to the people, and preaching every evening in town, or in the vicinity; considerable attention is excited. Do pray for us, that even Old Delaware may be reformed—may be evangelized, converted and saved.—Cross & Journal.

PREMIUM AWARDED.—The premium of \$50, proposed by the widow of Harlan Page, just before her death, for the best Tract, to guard young men against temptation, has been awarded in equal parts to Rev. Edward Harris, East Windsor, Conn. and Rev. Thornton A. Mills, Cincinnati, Ohio. The Tract by Mr. Harris, will be No. 402 of the American Tract Society, entitled "Counsels to a Young Man;" and the other No. 401, "The Temptations of Young men"—each Tract 16 pages.—Chr. Watchman.

## MAGNIFICENT BEQUESTS.

From our latest London religious papers, we learn that Mr. T. Hill, formerly of South Lambeth, Surrey, and late of Serbiton, near Kingston on Thames, and recently deceased, left by his will nearly half a million of dollars to charitable purposes, and chiefly to societies for the spread of evangelical religion. By his first will, about £80,000, or \$400,000, were left to the London Missionary Society, being the residue of his estate after the following legacies, viz: To the Middlesex Hospital, £1,000; to the Blind School, £2,000; to the Female Orphan School, Hampstead-road, £500; to Lord Eldon's School, situated at Battersea, £500; and to each of his executors the sum of £1,000; and to the Licensed Victuallers' School, £500. This will was dated in 1836. By a codicil in his own hand writing, however, made in September, 1839, he revoked the bequest of the residue of his property, and directed the same to be divided into four equal parts and to be paid to the following charitable institutions, namely: To the London Missionary Society £20,000; to the Home Missionary Society, £20,000; the British and Foreign Bible Society, £20,000; and to the Irish Evangelical Society, £20,000, which last legacy is to form a fund, the proceeds thereof to be paid to the widows of Evangelical ministers only. The deceased died a widower, without any relative whatever.—N. Y. Observer.

What may have been this Mr. Hill's character in his life time, we know not; but if, as is so often the case, he held on to his possessions, and retained his money with an iron grasp, as long as he could hope to enjoy it and make it minister to his own gratification, and then, when he found himself obliged to leave it, "having no relatives whatever," he gave it to the Lord, it looks very

much like the popish doctrine of purchasing peace to the soul by leaving money to the church. Will the Lord accept such offerings at such hands?

## CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 14, 1840.

## The Scriptures in Schools.

There is no better reading book for Schools, than the Bible. One of the greatest glories of the volume of truth is, its universal adaptation.—It is so plain and simple, that the child, when just emerging from the department of "words of one syllable," may be put into "the Testament;" and yet this is the same book which the profoundest scholars, and men of the highest attainments, are still studying, and which they find sufficient to engage and interest all the faculties of their minds. Whatever other books may be introduced into our schools, let this comprehensive manual, this universal text-book, never be overlooked or neglected. Every one is familiar with the lasting nature of early impressions. How easily we recall to mind the simple stories which we perused at school, when after plodding through the spelling book, we could first boast of the honor of "getting into reading." We can now almost see before our eyes the very color and texture of the paper, the form of the letters, and the division of the sentences; and the sentiments of those lessons remain as firmly imprinted on the tablets of our memory, as though we constantly bore them graven on the palms of our hands. The children at our primary schools are now receiving their first impressions, and with them, also, these will be their deepest impressions. How important, then, that they receive them from the right source!—Let the first reading book be the Book of God, and in after life, and even to all eternity, our children will have reason to bless us for the solemn and all important truths which may thus be stamped upon their young and tender minds.

Infidels and scoffers are well aware of the influence to be apprehended from this source. The Boston Investigator (the organ of Abner Kneel and's followers), comes out bitterly against the general use of the Bible in schools, and in reference to a recent report on this subject in the South Carolina Legislature, the Investigator cries loudly about "treachery," "the invasion of religious liberty," &c. So far as the ultimate success of such men is concerned, we may smile at their impotent exertions to put out the light of the Bible—they may as well attempt to raise a ladder to throw a cloth over the sun—but we mention this to stimulate the interest of the friends of the Bible, and to encourage them to renewed efforts in extending its influence. Let all Christians, as they would manifest their interest in the future and everlasting welfare of the rising generation, exert themselves to introduce and continue the use of the Bible as a reading book, especially in all our primary schools.

In Virginia, (as we learn by a brief notice in the "Watchman of the South," according to the second auditor's report on the state of public schools, in thirty-nine counties the Bible is used in the schools in connection with other books.—This is gratifying so far as it goes. To what extent it is used in schools in our own State, we know not, but we feel constrained to urge this subject upon the attention of parents and teachers, and indeed of all who love the Bible, and who have any influence in the management and supervision of schools, throughout the country.—In whatever department of instruction the Bible can be used, let it be introduced. No matter how early our children begin to read it. The sooner we begin to fill the measure with wheat, the more chaff we shall keep out. Let the minds of the young be well stored with Scripture truths, even although they may not at present understand them, and we may be sure that the seed will not be lost, but if watered with earnest prayer, under the blessing of God, we may expect it to spring up in after life, and bring forth fruit an hundred fold. If our children never should read anything else, let them learn to read the Bible.

CONSCIENTIOUSNESS.—Some of the readers of the New York Evangelist appear to be a little "stirred up" by the sentiments of "Candor," as published in that paper week before last, in relation to the terms of communion, and the comparison between Episcopal views of ordination, and Baptist views of baptism. Two communications appear in the last Evangelist, lashing "Candor" for his candid concessions. The main ground taken by these two correspondents, is, that inasmuch as Pædobaptists conscientiously believe themselves to be baptized, therefore it is a breach of the "golden rule" and of Christian charity, for Baptists to refuse to commune with them. Now, we do not believe that the editor of the Evangelist or the mass of his readers are prepared to defend the principle implied in this plea. Sincerity in an individual, or in a body of individuals, can never make wrong right. If our Pædobaptist brethren have not been baptized, (as we verily believe they have not,) their conscientiousness certainly can make no difference as to the fact, and of course it cannot affect our practice. They should remember that we, too, feel conscientious on this subject, as well as themselves.

But supposing that we, as Baptists, and with our present views of the ordinance of baptism, should give up all scruples about communion, and



sit down to the Lord's table with our Pædobaptist brethren—on what principle should we commune with them? Certainly, unless our views of baptism itself were changed, we should be communing with them as unbaptized persons—and this would be in direct violation of their own avowed principles; for Pædobaptists require baptism, (or what they consider baptism,) as a pre-requisite to communion. The inconsistency of what they ask of us, must be too evident to need further illustration.

The following communication was received after our outside form had gone to press; and as it contains some queries asking the attention of our correspondents, we give it a place here.

BR. CUSHMAN.—I have read with some degree of interest the several communications in the Secretary, on the subject of the pastoral relation, removals, &c. &c.

And in reading them, one thing has struck me very forcibly, and that is, that among so much reason, on such a subject, there should be so little of revelation. I am aware that "in a multitude of counselors there is safety;" but after all, it is sometimes the case that the wisdom of man is foolishness with God.

If I mistake not, there is much of the wisdom of man displayed in the church, in regard to its officers, as well as its ordinances; and while the light is rapidly spreading in regard to the one, it would be well if some of the rubbish with which popery has lumbered the church in regard to the other, were also removed.

Now sir, I do not claim authority to set the heads or the hearts of my brethren right, in regard to this matter; but would ask the liberty, through the paper, to propose a few questions to your correspondents upon this subject.

And 1st. What officer of the church is meant by Minister?

2d. If by Minister is meant the pastor, or bishop or overseer, by what divine authority, either precept or example, is such an officer elected from without the church itself?

3d. If by Minister is meant an Evangelist, I would inquire on what divine authority he may be settled or located for any definite term of time?

And 4th. If by Minister it is meant to include both these offices, viz. that of Pastor or Elder, and that of Evangelist, I would again inquire by what divine authority the two are united in one person?

If some of your respected correspondents will furnish satisfactory answers to these inquiries, they will very much relieve the mind of one who is willing to confess himself somewhat in the dark in relation to them.

## INFANTS.

## LITCHFIELD COUNTY MINISTERIAL CONFERENCE.

A meeting of the Ministers and Deacons Conference of Litchfield County and vicinity, was held with the Baptist Church in Sandisfield, Mass., at their new meeting-house in Mechanicsville, on Wednesday, February 5th. The conference was opened with an appropriate sermon by Br. Tobey, of Colebrook, on *Contentment*—founded on Phil. iv. 11. Dea. L. Hartwell was chosen Moderator, and Br. S. Ambler Clerk pro tem. After the usual business of reading Essays, skeletons, discussing the general subject, and criticisms, the following subjects were given out, and parts assigned to members of the conference for the next meeting, viz: General subject, the Bible doctrine of Sanctification. ESSAYS—What evidence have we, that Solomon became a true penitent after his grievous sin? Br. S. Ambler. The fifth chapter of Romans—Br. Tobey. The particular office of Elders—Br. Doty and Squires. To all other ministers of this conference, the same subjects were assigned as at the last meeting which they attended.

Four sermons were preached, by Br. Tobey, Doty and Ambler, during Wednesday and Thursday. The whole services were solemn, edifying and interesting; each could say, "it is good for us to be here."

The next meeting will be held with the Baptist church in Norfolk, on the first Wednesday in May next, at 10 o'clock, A. M. Br. Doty the first preacher—Br. Squires his alternate.—*Com.*

CHRISTIAN REVIEW.—We accidentally omitted last week to notice the fact stated in the Watchman, that the publishing committee of the Christian Review are again compelled to suspend the publication. The pledges made last year by the friends of the work, have not been redeemed, and the publishers are again left with a load of debt on their hands.—In addition to the present number of subscribers, four hundred dollars are required to go on with the publication another year. Half of this sum has been subscribed—cannot the remainder be made up?—The last number of the Watchman says:

We called attention to the circumstances of this periodical last week, because we felt that blame would be thrown somewhere should it be discontinued without laying the facts fairly before the public. That duty has been done, and it only remains for those who know the importance of such a publication to decide whether they will do any thing to sustain it. The Committee, the Editor, and the Publishers, have labored and made sacrifices till they can do it no longer; while many who ought to be equally interested in the cause, have stood aloof. Whatever may be thought of it by those who screw themselves up to the self denial of promising to pay three dollars for it, and then complacently sit down by their parlor fires to enjoy its next instructive pages, the getting up, editing, and printing of such a work, is no amusement. It should be remembered, that in point of mechanical execution and paper, it has been fully equal to the best patronized and most widely circulated quarterlies in the country; and that while the price of others has been from four to six dollars, this has been put at three—a price at which it could not be afforded without a very wide circulation. This its friends had a right to expect, from the extent of the Baptist denomination, and truly it should be recorded to our shame, if there be not literary taste enough among us to sustain it. That question remains for us to settle, before the world, our consciences, and our God.

NEW MEETING HOUSES.—A new Baptist meeting-house at Catskill, N. Y., was dedicated to the worship of God, with appropriate public services on the 16th ult.

At Salisbury, N. H., a new house of worship, erected by the Baptist church, was publicly dedicated, on the 22d ult.

A new meeting-house built by the Baptist church at Cherry Valley, (Lodi,) N. Y., was dedicated to the worship of God, on the first of January. On the same day, a council convened in the new house, and after due examination, proceeded to ordain Br. Thomas P. Childs to the work of the ministry.

A meeting-house just erected by the Silver Creek (N. Y.) Baptist church, was publicly dedicated on the 8th inst.

Rev. Dr. Bates, who has been elected Chaplain of the House of Representatives in Congress, was for 12 or 15 years President of Middlebury College in Vermont.

REV. T. C. TRISDALE, of Newton, N. J. has received and accepted the unanimous invitation of the Baptist Church in New Haven, to become their pastor. He will enter upon his labors there, on the first Sabbath in April next. Rev. I. Robbards, their present pastor, having some time since tendered his resignation, expects to leave at that time.

CHURCHES CONSTITUTED.—A Baptist church consisting of twenty-six members, was constituted at Keeney's Settlement, N. Y., on the 7th ult., under the name of the Baptist church of Fabius and Truxton.

On the 9th ult., a Baptist church of twelve members was constituted at South Virgil, Cortland Co., N. Y., and on the same day, Br. James Gibbs was ordained to the work of the ministry.

ORDINATIONS.—At Chester, Warren Co., N. Y., on the 23d ult., Br. Edward P. Adams. At Mill Creek, Delaware Co., Ohio, on the 18th ult., Br. Alexander Wright. Dec. 10th, as pastor of the Avon Springs (N. Y.) Baptist church, Br. J. M. Granger. At Friendship, N. Y., Dec. 18th, Br. Benjamin Thomas. At Nelson, Madison Co., N. Y., Jan. 22d, Br. L. E. Swan. At Palmyra, N. Y., Dec. 11th, Br. A. H. Stowell, as pastor of the church in that place.

BAPTISTS IN OHIO.—The Cross and Journal, published at Columbus, Ohio, says there are in the State, 18,000 Baptist church members. About 3,000 of these are opposed to missionary societies, &c., and about 2,000 are neutral, leaving 13,000 who are ready to every good word and work.

GEORGIA BAPTIST ASSOCIATION.—We have just received the Minutes of the last session of this body, held at Double Branches, Lincoln Co., Georgia, on the 11th 12th and 14th days of October last. Rather long coming, but still we are glad to receive them. The Association contains 50 churches, 21 ordained ministers, 4 licentiates, and 6,093 members. Baptized during the past year, 312. The contributions for missionary and other benevolent objects, amount to \$3,822 76.

THE next Weekly Temperance Meeting will be held at the North Baptist Church on Tuesday evening next. Subject for discussion continued, viz: "Is the use of wines and other fermented liquors, as a beverage, injurious; and ought public sentiment, and the laws, to treat them in the same manner as ardent spirits?"

THE large new bell, weighing 3,500 pounds, cast in Springfield for the Episcopal Church in this city, arrived here on Wednesday, and was raised to its place in the tower yesterday.

WASHINGTON COLLEGE.—The number of students for the present year are—Resident Graduates, 3; Seniors 14, Sophomores 29, Freshmen 14. Total 79.

PUNCTUALITY.—The following incident, which we heard related by the gentleman concerned, will serve to illustrate the advantages of punctuality.

A merchant in this State, having a debt which had just become due in New York city, took the steamboat for that place, and before transacting any other business, went immediately upon his arrival, paid his debt in good current money, took his receipt, and then left the store to attend to some other matters about the city. In the course of three or four hours after, having occasion to pass the store where he had paid his money in the morning, the proprietor, whose receipt he had taken, hailed him, and requested him to stop. He accordingly walked into the store, and the proprietor before mentioned, counting out between one and two hundred dollars in notes of a certain bank (we do not recollect the precise amount), and throwing it down before him, "There," said he, "is part of the money you paid me this morning—now if you will give me half that sum, you shall have the whole of it." "Well," said the other, "if I owe it to you, I will pay it—but what is the matter? is any thing your due?" "No, sir," was the reply, "you paid all you owed me this morning, and it was all good money when you paid it; but in less than an hour after you left the store, that bank failed—so you see it is all my loss; but it was perfectly fair on your part, and I have nothing to complain of—I only wished to show you how much you saved by being prompt."

"Ever since that," said our informant, "I have always made it a point not to keep another man's money in my hands, but to pay my debts just as soon as they were due."

CONGRESS.—Nothing of importance has transpired in Congress during the past week.

TWO or three poetical communications are on file.

BR. CEFRIAN BENNETT reached here on Saturday afternoon, and had the privilege on Lord's day of worshipping with the church in Broad street, in which he has for many years held his membership. Numerous changes have taken place during his absence in Burnham, but still he found many of his former companions holding their places as before. In the Sabbath school, of which he was superintendent until he engaged in the mission, he found the change very great—hardly a face there with which he was familiar; only two or three teachers with whom he was acquainted. The scholars whom he used to address were all grown up; many of them married, and several were members of the church. A new generation were occupying their seats. The sight sensibly affected him, and impressed him with the rapid flight of time. We are happy to find that the voyage home has been of special benefit to his health, and that he feels the effect of the air of his native climate on his debilitated frame quite invigorating. His children are in good health, but the influence of the winter air on his wife's delicate frame, is rather severe. A few months, we hope, will again restore both to their wonted health. Br. B. hopes to be able to obtain two new fonts of type, for the printing of the scriptures, before he returns. He has a young Chinese convert with him, whom he expects to make useful in manufacturing punches.—*Utica, N. Y. Bap. Register.*

A man, whose name we have not heard, jumped into the Connecticut river on Saturday with the intention of drowning himself. Some persons who saw the act, were so kind as to disappoint his calculations by getting him out of the water and thereby saving his life.—*Courant.*

THE Brig Alexander, of Hartford, owned by S. & W. Kellogg, is supposed to be lost, having sailed from Demarara, between two and three months since and has not since been heard from.—*Courier.*

THE Housatonic Rail Road is completed to New Milford; cars were to commence running last Monday.

THE Providence steamboats, it is said, have determined to take no cotton on freight, hereafter.

THE CAPTURED AFRICANS.—Inquiries are frequently made about the condition and prospects of the Africans. They were highly delighted at the idea of soon returning to their native land on being informed of the decision of the District Judge, but they are greatly disappointed, now that they are informed, through the interpreter, that it is uncertain when they will be sent to Africa, if at all.

The Circuit Court, (composed of Judge Thompson of the Supreme Court of the United States, and Judge Judson of the District Court of Conn.) will, it is said, sit at New Haven next April, when the testimony and pleadings must be repeated. It is not to be supposed that Judge Judson will materially change his opinion, so deliberately formed, nor that Judge Thompson, who is one of the most learned jurists in the country, will concur in the decision already pronounced. Even if he should, it is not to be supposed that the Spanish minister will acquiesce in any decision, adverse to the Spanish claimants, short of the decree of the highest judicial tribunal of the country. Presumably, therefore, that the judges composing the Circuit Court will differ in opinion, the cause will go up to the Supreme Court of the United States, which will sit in Washington, January, 1841, as a matter of course. Meantime, the Africans must be held in the custody of the Marshall of the District of Connecticut, and will receive instruction from their friends as hitherto. It is hoped, however, that the children will be placed in some private families.

It will be necessary to detain James Covey, the interpreter, and to employ still longer the two instructors who have so assiduously taught Jingua and his comrades for a long time. In addition to the expenses attendant upon these objects, testimony and official papers must be obtained from Havana and London, and perhaps from Africa and Spain, thereby adding greatly to the expenses. The friends of the captured, will, therefore, perceive the necessity of placing additional funds in the hands of the committee. There is now a fair prospect that the Africans will be taught to read and speak the English language, and will not every Christian pray that they may be brought to a saving knowledge of the Saviour or SIXERS? Then, should they be liberated at length, as we cannot but trust they will be, the way will be opened for their return to their kindred and homes, accompanied by an American missionary, who will go with them to preach Jesus Christ and him crucified in the heart of Africa. What delightful anticipations are these to the philanthropist and the Christian!—*Emancipator.*

SMALL POX, OR VARIOLOID.—The Boston Herald states that within a few months past, nearly 100 persons have died in that city of Small Pox, and that about 1000 have had the disease. The same paper suggests the necessity of a general re-vaccination. We have a fact on this subject that is worthy of notice. A person came to this city a few weeks since, from the South, and was soon after taken sick with the small pox, which terminated fatally. There were ten other persons in the house, all of whom had been vaccinated in former years, and four of whom were now re-vaccinated. Of those not re-vaccinated, three are now down with the small pox, of the four that were re-vaccinated, none.—*N. Y. Journal of Commerce.*

We learn from the New Haven Palladium, that the Grand Jury of the Superior Court, now in session in that city, have found a bill against certain persons for burning the Presbyterian church at Wolcott. The sheriff went in pursuit of the criminals, but returned empty, they and others not before implicated, having fled to parts unknown. The charge is a serious one, involving a question of imprisonment of not less than seven years.

REMARKABLE DELIVERANCE.—At Verplanck's Point, near Peekskill, N. Y., a few days since, a poor laboring man was rescued from a situation of extreme peril, under circumstances almost incredible. He was digging a well—had got down to the depth of about 40 feet, and was employed in undermining the curb filled with stone, when the supports of the curb gave way, and a length of it, about twelve feet, dropped suddenly down, leaving a gap of some three feet between itself and the upper portion, about 20 feet. This upper portion in a few moments fell upon the man, the stone all breaking away from the curb, and descending upon the unhappy man in one chaotic mass.

Of course it was supposed that he had been crushed to death; but in answer to a call from those above his voice was faintly heard. Night was approaching, and rain began to fall heavily. The news, however, was spread, and soon a number of persons assembled to do what might be done for his rescue. The rain ceased and weather changed to intense cold; the earth continued caving in, so that descent into the well was full of danger. Nevertheless, one brave man after another went down, and labored until his strength was exhausted, and to bring the stone to a close, after working all night, and until past two o'clock in the afternoon of the next day, the man was got out, alive and but little injured, after a labor of nearly twenty-four hours.

KIDNAPPING.—Of late a most villainous system of kidnapping has been extensively carried on in the State of Delaware, by a gang of scoundrels residing there, aided and abetted by a number of confederates and partners in crime, living on the eastern shore of this State. A free boy by the name of Brinkley was a short time since carried to Washington and sold to Thomas Davis, who employed J. A. Hutchens, of that place, to bring him to this city and offer him for sale. The boy being very intelligent, made known to the proper authorities that he was a free boy, and had been stolen from the State of Delaware, whereupon Hutchens was arrested for kidnapping. On examination, he proved that he was only acting as the agent of Davis, and did not know the boy to be free. Davis also proving that he had purchased the boy from Joseph Woodall, of Kent Co. Md., supposing him to be a slave. Hutchens was of course discharged. Woodall came to this city yesterday, and was himself arrested for kidnapping Brinkley, on the oath and information of Davis, and brought before Justice Pennington, and required to give bail in the sum of one thousand dollars, to appear and undergo a further examination at a future day, which he gave and was discharged.—*Baltimore Sun.*

CITY BANK OF BUFFALO.—We understand that the Bank Commissioners made an application this morning to the Chancellor for an injunction against the City Bank of Buffalo, and for the appointment of a receiver. The motions were granted. W. L. MAROT appointed receiver.—*Albany Evening Journal.*

MR. Ebenezer Smith, of Newbury, Mass., was instantly killed at that place, last Friday, by a premature explosion in blasting rocks, on the line of the Eastern Railroad. He was thrown nearly forty feet from the place, lifeless, and shockingly mangled.—*New Haven Palladium.*

TENNESSEE SENATOR.—Gen. Alexander Anderson, of Knox, has been elected U. States Senator, from Tennessee, in the place of Hon. Hugh L. White, resigned.

A LAKE GONE.—Lake Jackson, a body of water of several miles extent, near Tallahassee, Fla., is said to have entirely disappeared.

THERE was a heavy thunder shower and vivid lightning at Bridgewater, New Jersey, on Thursday evening, Jan. 30.

WHOLESALE BURNING.—It is stated in the New York Journal of Commerce, that in the year 1839, property was destroyed in that city to the amount of \$3,029,500, of which \$3,488,744 was in goods, and \$540,756 in buildings. The loss during the month of January, 1840, from the same cause, is not less than \$1,500,000.

## MARRIED.

At Winsted, by the Rev. Mr. Beach, Mr. E. N. Reason, of Barhamsted, to Miss Charlotte Burr, of the former place.

At Suffield, by the Rev. A. C. Washburn, Mr. Alfred Woods, to Miss Sarah M. Nichols.

## DIED.

In this city, on the 8th inst., Mrs. Sarah Burt, widow of the late Mr. Asa Burt, aged 66 years.—Mrs. B. had long been a consistent and devoted member of the First Baptist church in this city, and she has now gone to her rest. "Blessed are the dead that die in the Lord."

In this city, on the 10th inst., Morris Jasper, son of Jasper M. and Mariva Glazier, aged 7 months. So fades the lovely blooming flower, Frail smiling solace of an hour.

In this city, on the 10th inst., Mr. Solomon Williams, aged 68.

In this city, 3d instant, Charles Baker Ripley, in the 19th year of his age—eldest son of Philip Ripley, Esq.

In this city, 3d inst., Miss Catharine, daughter of Charles Sheldon, Esq., aged 12 years.

At East Windsor, on the 8th of January, Mr. David Crane, aged 91—a soldier of the Revolution under General Washington.

At Rochester, on the 5th inst., Mr. Samuel A. Cooper, aged 34 years—formerly Organist of the Centre Church, Hartford.

At West Point, on the 20th ult., after a short and painful illness, Cadet WILLIAM H. HEATH, in the 20th year of his age, son of David W. Heath, of Greenwich, Washington Co. N. Y.

The father of the deceased is well known to many in this city, and his Christian brethren will deeply sympathize with him in his loss. The following notices, from the friends and companions of his son, will show the estimation in which he was held.

In the death of this young man, the institution has been called to mourn over one, who promised ere long to be one of the brightest gems—as a scholar, he had but few equals; as a gentleman he had no superiors—he was affable and kind to his equals; obedient to his superiors, and in whatever situation he was placed, he proved himself to be the faithful and trusty friend; but the one who knew him best, are best prepared to estimate his worth. In the bosom of his friends he held the uppermost seat, and they mourn his loss; but not as those who mourn without a hope. He had while a youth, embraced the religion of Jesus Christ, and gave good evidence to a dying world of the blessed and happy effects of the Christian Religion; he has now gone to his rest, to the full enjoyment of that blessed hope, for which we in meekness wait with a good assurance, that if faithful until death, we shall meet our friend in a world where our pleasure will never end.

At a meeting of his class-mates, the following resolutions were passed.

Resolved, That by his untimely death we have been bereft of a comrade, whose simple and unassuming manners, and whose open and generous heart, had endeared him to all with whom he was connected or acquainted, and that we are unable to express too strongly our sense of his high moral worth, and honorable principles.

Resolved, That a committee be appointed to write a letter of condolence to the relatives of the deceased, together with a copy of this meeting.

Resolved, That in testimony of our high regard for his amiable qualities, a committee be appointed for the purpose of having a monument erected to his memory, and that for the period of 30 days we wear a badge of mourning.

Resolved, That the proceedings of this meeting be signed by its officers, and published in the Army & Navy Chronicle, New York American, Albany Argus, and Union-Village Democrat.

P. M. McDONALD, Pres't.

R. S. GARNETT, Sec'y.

The following lines were written on the occasion:

ON THE DEATH OF CADET HEATH, U. S. M. A.  
Weep, soldiers! 'tis a comrade that ye bear;  
'Tis him of noble heart, and martial air.  
Weep! soldiers weep! nor check the falling tear:  
To weep, is manly, 'tis a soldier's bier.

Rest! brother, rest! our task is finished now;  
Thy hair is parted on thy pallid brow;  
Stretched the last look—the coffin lid confined—  
The prayer is said—and dust to dust consigned.

Oh, spare the thought! and must we turn away,  
And leave thee thus, to darkness and decay?  
Leave thee alone, the wintry storms to bear?  
No more to know a loving mother's care?

Rest! brother, rest! and oft as o'er thy tomb,  
Thy weeping friends lament thy early doom,  
Smiles on their cheeks, shall mingle with the tear,  
For Angel Hope proclaims—"he is not here."

ON THE DEATH OF THE SAME.

By a Cadet.

Tears fell when thou wert dying,  
From eyes unused to weep,  
And long, where thou art lying,  
Will tears the cold earth steep.

When hearts, whose truth was proven,  
Like thine, are laid in earth,  
There should a wreath be woven,  
To tell the world their worth.

J. C. W.

[MILITARY ACADEMY, WEST POINT, JAN. 1840.]

To the parents of our late class-mate, Cadet Heath: If expressions of sympathy coming from those, who, for a long time, have felt the sacred character of the tie which bound them to a class-mate and friend; as deeply beloved by them as he was highly esteemed for his manliness of character, moral worth, and amiable qualities of the heart, can be of the least avail in yielding consolation to his afflicted parents, whose hearts are but too keenly wounded by this untimely and painful loss; then will we, indeed, be happy to think that ours may do so now.

We have known him but two short years, and with pride and with confidence we say that, during this time, his whole course of conduct has shown him to have been actuated by the highest and noblest principles of honor. As regards his moral character, we cannot place it in a truer or better light than by repeating an opinion expressed by many of his friends; and in which all who were acquainted with him concur—that in losing him, we lost as much moral worth as we could have lost in any other member of the corps of Cadets. It was eminently his fortune to gain, by his gentle and manly disposition, not only the friendship but the love of those who knew him; in consequence of which, and none had a more extensive circle of friends; and none had a more generally or more generally or painfully regretted. As a soldier, he was admired; as a man, he was respected; and as a friend, he was beloved. He was ever mild, he was ever just in his dealings with others, and he was ever possessed of that evenness of temper consistent with conscious rectitude of heart.

Of all that we have said, we can with justice omit nothing; and it would also be unjust not to say, that he was never guilty of an action which could cause any one to fix upon him a suspicion of vice.

Such, such was your son and our comrade; and oh! that death should so relentlessly tear him from us thus early in his youth. How sadly and how solemnly have we been reminded of the uncertainty of life, and that while tossed now upon the troubled wave of time, we may soon be cast upon the shores of eternity. But let us not despair. 'Tis the decree of God that we cannot be free from trouble here, but it is also his promise that we shall be so hereafter. Let then every affliction that causes the heart to throb with sorrow, be considered as proof of the justice of God, and of the truth of his word, that in Heaven it shall throb with joy. 'Tis hard, 'tis very hard to have the most tender ties thus rudely snapped asunder, but, then, look forward with hope. Be assured that the tear of parental love shall ever mingle with that of friendship; and if perhaps we may have caused them to flow again, by what we have here written, pardon us for it, and consider us ever to be possessed of the purest feelings of sympathy.

thy and the most fervent friendship for yourselves. On the part of our class, permit us to remain, with the deepest sympathy and esteem,  
Your Friends,

GEO. W. AYRES,  
JOS. F. IRONS,  
HENRY W. WILSON.

Receipts for the week ending Feb. 12.

B. Remington, 1 25; J. P. Bunce, 2 00; A. H. Barber, 2 00; E. B. Lewis, 19 86; A. Tilden, 1 75; A. Bigsbee, 1 75; D. W. Heath, 2 00; Wm. Butler, 1 00.

THE HARTFORD CO. TEMPERANCE SOCIETY will meet in West Suffield on the 3d Tuesday, 18th day of February, at 10 A. M. Services in the afternoon at half past one.  
D. HEMENWAY, Sec.

NOTICE.—The New London County Anti-Slavery Society will hold its monthly meeting at Lebanon, in the Baptist Meeting-house, on Tuesday, the 18th inst.—services to commence at 10 o'clock, A. M.—The friends of the enslaved are urgently invited to attend from every part of the county.  
WM. H. COIT, Sec.

Norwich, Feb. 10.

## Connecticut Literary Institution.

The Semi-annual Exhibition of this Institution will take place on Monday evening, the 17th of February, and the Examination the day following.

The Examining Committee are hereby notified, and the friends of the Institution respectfully invited to attend.  
J. S. SHAILER.  
Suffield, Jan. 28, 1840.

NOTICE.—The Trustees of the Connecticut Literary Institution are hereby notified to meet at the Institution in Suffield, on Tuesday, the 18th day of Feb., at 10 o'clock, A. M.

ALBERT DAX, Pres. of Board of Trustees.  
Hartford, Jan. 31, 1840.

NOTICE.—The Board of the Connecticut Baptist Education Society, will meet at the Connecticut Literary Institution, Suffield, on Tuesday the 18th of Feb. next, at 1 o'clock, P. M.

Deep River, Jan. 23, 1840.

H. WOOSTER, Sec.

## Franklin Academy.

THE Spring term of this Institution will commence on Wednesday, March 5th, and continue eleven weeks. J. M. Macomber, Principal; H. W. Macomber, Assistant; Mrs. S. A. Lee Macomber, Principal in the Female Department; Mrs. H. S. Wilcox, Assistant; G. W. Tracy, Teacher of modern Languages; H. E. Smith, Teacher of Penmanship.

Tuition: Common English, \$3.00; Higher do., \$3.50; Latin, Greek, Higher Mathematics, Nat. Philosophy, Chemistry with experiments, \$4.00; French, \$5.00; Extras, German, Spanish, Italian, \$2.00 each. Drawing, Soft brush Painting, \$1.00 each; Mezzotint and Chinese Painting, \$1.00 each for 12 lessons. Incidentals, 12 1/2 cts. Miss L. Field, an experienced and successful Teacher of Music, will give Lessons on the Piano the ensuing term. Tuition, including instruction in vocal music, and the use of Piano, not exceeding \$10. Board at the Mansion House, and in private families, from \$1.17 to \$2.00 per week.

Companies are formed, in which students board at cost.  
A. W. COX, Sec.  
Shelburne Falls, Mass., Feb. 1840. 43

## Olney's Arithmetic.

At a regular meeting of the School Committee of the town of West Springfield, Oct. 29, 1839—Voted, that, having examined an "Improved System of Arithmetic by J. Olney," we hereby recommend it as embracing all the principal excellencies of previous works upon the subject; while, by its simplicity of arrangement and clearness of explanation, it altogether surpasses them; and that we also recommend that it be introduced into the several schools in this town, as new text books in Arithmetic may be wanted.

A. AUGUSTUS WOOD,  
R. CHAMBERLAIN,  
HARVEY SMITH,  
PALMER GALLUP,  
WILLIAM TAYLOR,  
The work is published and for sale by  
GURDON ROBINS, Jr.,  
180 Main-Street.

## New Reading Book.

THE AMERICAN READER, designed as a text book in Reading, for advanced classes in Public Schools, High Schools, and Academies. By P. H. Snow, Principal of the Hartford Centre School. This day published by  
SPALDING & STORRS.  
Jan. 25. 45

## Mothers' Monthly Journal.

EDITED BY  
MRS. ELIZA C. ALLEN.  
PUBLISHED BY BENNETT AND BRIGHT, UTICA, N. Y.  
THE fifth volume of the Mothers' Monthly Journal will commence on the first of January, 1840. It will be under the editorial charge of Mrs. ELIZA C. ALLEN, wife of Rev. I. M. Allen, a lady of superior gifts and attainments, and deeply interested in the objects of the Journal. The publishers cannot but indulge strong confidence that under her care the work will continue to maintain its deservedly high character, and merit the approbation it has hitherto enjoyed. The publishers have an assurance from the late editor, and from valued contributors, that they shall continue to labor with head, heart, and pen, to promote the best interests of the maternal relation, the evidence of which will be given in the articles which they, from time to time, will be enabled to furnish.

The great objects and plan of the Journal will be pursued as hitherto, and we earnestly solicit those who have kindly acted as agents, to continue their valuable services, and where there is no agent, pastors of churches, of any denomination, are respectfully desired to solicit some suitable person to act as such.

It will be remembered that postmasters are permitted to forward letters to publishers, enclosing pay, free of charge.



## POETRY.

From Booth's Critica Biblica.  
**TREASURES OF THE SCRIPTURES.**  
 The following curious specimen of old English poetry has been copied from a MS., in a copy of Tindal's Bible:  
*Of the incomparable treasure of the Holy Scriptures, with a prayer for the true use of the same.*  
 Here is the spring where water flows  
 To quench our heat of sin  
 Here is the tree where truth doth grow  
 To lead our lives therein  
 Here is the judge that stents the strife  
 When unseemly deutes fail  
 Here is the bread that feeds the life  
 That death cannot assaile  
 The tidings of saluacion deere  
 Come to our eares from hence  
 The fortres of our faith is here  
 And shield of our defence  
 Then be not like the hope that hath  
 A pearle at his desire  
 And takes more pleasure in the trowl  
 And wallowing in the mire  
 Receive not this booke in any case  
 But with a single eye  
 Reade not but first desire gods grace  
 To vnderstand thereby  
 Pray still with faith in this respect  
 To fruitifie therein  
 That knowledge may bring this effect  
 To mortifie thy sin  
 Then hapie thou in all thy life  
 What so to thee befall  
 Then double hapie shalt thou bee  
 When God by death thee calles  
 O gracious God and most merciful father which  
 Hath vouchsafed of the rich and precious meell of thy  
 holy word assist vs with thy spirite that it may be  
 written in our hearts to our everlasting comforte  
 to reform us to renewe vs accordinge to thine oune  
 image to build vs vp to edifie vs into perike building  
 of thy Christe sanctifying vs and increacing in vs  
 all heauenly vertues—grant this O heauenly father  
 for Iesus Christ sake. Amen.  
 \* Use. † Restraint. ‡ Once. § Duties.

## MISCELLANEOUS.

From the New Haven Record.  
**DIVINE SOVEREIGNTY.**  
 Take one example more. I will suppose you standing on some spot in yonder village, which overlooks the Sound. It is a winter's evening. But wearing about you the warm garments of the season, you bid defiance to a winter's cold. All about you looks cheerful and happy. No object of distress is near; no form of misery appears. You dream of no disaster—think of no suffering. The houses are lighted; the avocations of the evening have begun, and the pleasures of the night have commenced their accustomed rounds. The aged look thoughtful; the middle aged busy; the young look gay; and all thoughtless that near them the air is pierced with groans that no tongue can describe, and the placid waters disturbed with struggles for life, which no human hand can relieve.  
 It is not yet eight o'clock. You cast your eye over that broad sheet of water and descry a light. It looks ominous of evil,—yet not very alarming,—yet, what can it be? It rises higher and grows brighter and more terrific,—yet you can do little more than wonder and fear. The night passes away. You sleep quietly, and all about you sleep as if this were a world of quiet from the fear of all evil. The morning comes and goes,—and the noon. But what a tale is now told! Something is seen floating on the surface of the water. The sloop Merchant nears it; and behold a human being, stiffened with cold, drenched in frozen spray—half famished, half dead, lashed to a bale of goods. And what ear will not tingle at the tale of woe that he must tell. He had just escaped from the yawning grave that had opened its watery mouth, and so recently swallowed up scores of heedless victims. He escaped from the land of silence and the narrow house of death, once more to sound in our ears the alarm, *Be ye also ready, for in such an hour as ye think not of, the Son of man shall come.*  
 An hundred and fifty persons leave New York in the *Steam Boat Lexington* at 3 o'clock in the afternoon; and expect after a few hours to arrive safely in Boston: some on business, some in the management of the vessel, and some, after an absence of years, are returning to visit their long-sighed-for friends, and to mingle again in the scenes of domestic love. Wives, children, parents, brothers, sisters, lovers and friends, wait to embrace them, and as their bark glides swiftly over the short intervening space which separates them from the objects of their love, their hearts grow big with the hope of a speedy reunion.—The man of business begins to count the gains of his present enterprise, and thinks he sees it successful. Perhaps hopes of many and happy days were never higher raised.  
 But stop; I see a mourner there. She is a widow, newly bereaved of more than a friend,—more than brother, conveying to her now homeless home the lifeless body of a loved husband. She had gone thither to see him die, and to bear back the precious relics to lay them by the side of other loved ashes. But what reflections must now fill her bleeding heart. How can she enter her dreary dwelling! How survive the scenes that await her there! How pay the last tribute to departed bliss! Poor woman, you need not mourn. Let not your heart trouble you. You shall be spared. A nearer grave is prepared for thee and thine.  
 A cry is heard from above. It is the cry of fire. Consternation reigns. The flames spread and baffle all attempts to extinguish them. Now was the struggle for life. Surely there was but a step between them and death. A general rush was made for the boats. Twenty leap into each—but so panic-struck is every mind that, instead of letting them down, they cut them from the cranes, while the vessel is under full headway, and they are instantly lost and all in them perish. A life boat which might have saved many, was in like manner lost. In the mean time the flames were making the most fearful depredations on the narrow territory that now remained to the poor sufferers. The engine suddenly stops, and all hopes of reaching the shore are now cut off. Now comes the forlorn hope. Every expedient was resorted to. Boxes, bales, planks, life preservers now became the only means by which the sufferers might hope to escape death by fire, or a watery grave.  
 What a scene now followed. No tongue can describe—no one survives, who can fully detail the events of this eventful moment. Husbands and wives were there. Parents and children—lovers and friends. Some still remain on the burning wreck. Some plunge headlong into the briny deep. Some, seated on a box or a bale, begin to indulge again the pleasing hope of life, when, in a moment their balance is lost, and they are plunged into the deep. Others have regained the floating, half-sunk boats, but destitute of all means of using them, they perish. Others are struggling with stiffened limbs in the water, while many as a last resort, are attempting to prolong life, by clinging to the guard braces.—What prayers were offered up; what tears were shed; what groans uttered; what parting messages passed between friend and friend, brother and brother,—what fear and consternation,—what cries for pardon among those who had all their life long put far away the evil day—what pious resignation, we shall never know till the last Great Day disclose it. For more than four long hours, dozens of wretched sufferers were still about the burning relic, and might have been saved could aid have reached them. A lady is seen on a bale of cotton, holding in her arms the lifeless body of a child.  
 But we have contemplated only one scene in this woful drama. Soon the waves closed over this melancholy spectacle, and all was hushed. The last struggle for life was made, and the last groan died away on the passing breeze. But here ends not the sad catastrophe. The four winds must bear it abroad, and the death knell call to mourning more than one hundred households. How many tears must ere this have furrowed the cheeks of friendship and affection.—How many hearts have burst with anguish, and how many been clad in the weeds of widowhood and bereavement. None but He who heareth every groan, and watcheth every tear, can know the full measure of the catastrophe of which I speak.  
 But who hath done it? Who ordered all its circumstances, and chose out and put on board such and no others, than those whose days he had numbered. He had selected his way in which he would call them before his dread Tribunal; and he had selected the families into which he would send mourning and woe. He saw where such a discipline was needed, and he adapted his providence to the several cases.—Some he had called on before by a gentler voice, but they would not hear. Now he spoke in a voice of thunder. Some he had been chastening long; now he chastened them suddenly and severely. God hath done it. No finite mind may know—no human tongue describe, all, or perhaps the principal reasons, why this sad catastrophe was permitted to be. Though wise and gracious, no doubt, yet it is inscrutable. Reasons there were, abundant and adequate. But not till the Judgment shall be set, and the Books shall be opened, may we expect to know much of this awful, mysterious providence. Surely the Lord reigneth, and none can stay his hand, or say, *what doest thou?*  
 When God's judgments are abroad in the earth, how ought we to learn righteousness. A few days ago and the miserable sufferers in that conflagration were spending their last Sabbath; some ready to depart on the morrow (though they thought not of it), to a foreign clime, and to more congenial joys and friends. And some, ah! many, perhaps, were *waiting* their last Sabbath, not ready to depart on the morrow to that dread tribunal, where the scroll of life's deeds shall be unrolled, and they judged according to the deeds done in the body.  
 Had you been there, would it now be well with you? Or would you now be weeping and wailing and gnashing your teeth in that fire which shall never be quenched, and under the gnawing of that worm which shall never die. Prepare, then, to meet your God, for God is a consuming fire to all the workers of iniquity. R.  
**REVIEW OF THE DAY.**—An ancient said, "The reflections of the night are deepest." And it has been observed, that David, in the nineteenth Psalm, ascribes speech to the day, and wisdom to the silent night. It is an excellent advice of Pythagoras, and the verses that contain it, do indeed deserve to be called *golden*. "That we should not allow ourselves to go to sleep, till we have seriously revolved the actions of the day, and asked ourselves, *What have I done amiss? What good have I done, or neglected to do? That so we may reprove ourselves for what has been wrong, and take the comfort of what has been as it ought.*"  
 Mr. Rowe's translation and paraphrase, is as follows:—  
 Let not the stealing god of sleep surprise,  
 Nor creep in slumbers on the weary eyes,  
 Ere every action of the former day  
 Strictly thou dost and righteously survey.  
 With reverence at thy own tribunal stand,  
 And answer justly to thy own demand,  
 Where have I been? In what have I transgressed?  
 What good or ill has this day's life expressed?  
 In what to God, to men, or to myself I owe?  
 Inquire severe, whatever from first to last,  
 From morning's dawn till evening's gloom has past.  
 If evil were thy deeds, repenting mourn,  
 And let thy soul with strong remorse be torn.  
 If good, the good with peace of mind repay,  
 And to thy secret self with pleasure say,  
 Rejoice, my heart, for all went well to-day.

EMBLEM OF THE TEACHER'S BLESS-EDNESS.  
 "You have seen how, from the first gray glimmer of the dawn, the glorious sun shoots up the kindling sky, and rolling onward swells and deepens and grows bright, to the full splendor of the perfect day. It is an emblem of their blessedness, a faint and feeble shadow of their future glory, who, discharging faithfully their duty as Christian teachers, have turned many to righteousness, and passed to their exceeding great reward. Unlike it, on the morning freshness of their joy, no cloud, no mist shall rise. Unlike it, to the full blaze of their meridian day, no shadow and no darkness shall succeed. The firmament that overhangs their blest abode, shall brighten through all eternity. The glorious diadem that crowns them conquerors over sin, and death, and hell, shall, like the stars, shine out, shall, like the stars, shine on, forever and forever."—Bishop Doane.  
**THE BOY AND HIS BOTTLE.**—A lady met a little boy in the street, and inquired of him if he knew where a person lived she was looking for. It was a very cold day, but he very kindly went out of the way to show her the house. As they walked along, the lady recognized him as a little Sabbath school scholar; and perceiving he had a bottle with him, she asked him what he was going to get in it. The little boy hesitated a moment, and then said, "I am going to get something for father." "I hope it is not rum," said the lady, "is it?" "Yes, ma'am," said he.—The lady knew this little boy had heard a great deal on the subject of temperance, in the Sabbath school; and she asked if he did not belong to the Juvenile Temperance Society? "O, Yes, ma'am," said he, "I don't drink rum myself—it is for my father."  
 Such was the effect of instruction on the mind and heart of this little boy. Many children are similarly situated. They have to see rum and its effects, sometimes buy it for others; but they will not drink it themselves.—S. S. Treasury.



THE subscribers have just received a new assortment of Watches, Jewelry, Cutlery, &c. Also, Silver Spoons and Spectacles, manufactured expressly for the retail trade.  
 Personal attention paid to repairing all kinds of Watches and time pieces.  
**STEELE & CROCKER,**  
 Exchange Buildings, 192 Main st.

THIS day published by F. J. HUNTINGTON & CO. 174 Pearl street, and for sale by them and the principal Booksellers in the country, the twenty-seventh Edition of MALTE-BRUN SCHOOL GEOGRAPHY, accompanied by an Atlas, containing the following Maps and Charts—  
 New England States; Middle States; Southern States, No 1; Southern States, No 2; Western States; United States, Texas, and the British Provinces of U. and L. Canada; Newfoundland, Nova Scotia, New Brunswick, and Prince Edward Island; North America; South America; Atlantic Ocean, its Islands & Coasts; Great Britain and Ireland; Europe, on a double sheet; Africa; Asia; Pacific Ocean, its Islands and Coasts; Western Hemisphere; Eastern Hemisphere; Northern Hemisphere; Southern Hemisphere. By S. GRISWOLD GOODRICH.

The present edition has been thoroughly and carefully revised, and such changes made, as were necessary to adapt it to the present state of the science of which it treats. In doing this, reference has been had to the documents published by original discoverers and observers, and to the most authentic sources of whatever kind. The Atlas in the former editions, has been laid aside, and one engraved entirely anew, substituted in its stead. The Map of Europe is more than double the size of that in the previous editions; the Map of Great Britain and Ireland and the Southern States No 1, are additions. To obtain the best engravings, as will be seen on examination, is executed in a superior style; the ranges of mountains, the rivers, lakes, the outlines of the continents, the oceans and seas, are depicted with a distinctness and vivacity, which impart to the Atlas the semblance of a living picture of the surface of the globe. The considerations which induced the publishers to lay aside the old Atlas, have also induced them to lay aside the stereotype plates for the Geography, which as is well known, admit of little alteration. They have purchased new type, sufficient for the whole book, which is set up and is to be kept standing, so that whenever inaccuracies are discovered, or changes in the Science occur, the necessary corrections and corresponding changes in the map may be made. In this connection, it may not be improper to say, that of late years certain mechanical contrivances have been introduced into School Geographies, with the professed design of furnishing help to the study, but which in fact, serve but to encumber the Science, and embarrass the pupil. The author of this work, discarding all such contrivances, has sought only to pursue the system of Nature—a system, always simple and easy. The work is now used in our most distinguished schools, as well as in multitudes of the common schools of the country; the following is an Extract from a letter from the Chairman of the Committee, for the selection of School Books for the Public Schools in the city of New York.  
 "For the information you request in relation to the Geography recently introduced into our Public Schools, I will state: The committee having charge the selection of books to be used in our Public Schools, after a careful examination of the various Science works on the science of Geography, (many of which have peculiar merits), have unanimously decided on the adoption of the 'Malte-Brun School Geography.' We regarded the work as possessing merits of a high order, containing more general information than most others, and therefore by the committee deemed the best book for the use of our schools, although already in possession of one which answers a very good purpose for beginners. Our recommendation having been confirmed by the Executive committee, the Board of Trustees at their last meeting adopted it as the Geography to be used in the Public Schools of this city."  
 "N. B. Do not understand me by the above, as conveying the idea that the Malte-Brun School Geography is not suitable for beginners, for I think it is."  
 For sale wholesale and retail by G. ROBINS, JR., 180 Main Street, Hartford.

**BLANKS.**  
 STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by  
**GURDON ROBINS, JR.**

## School Books.

THE following notice politely handed us by Rev. Wm. Case, of East Windsor, adds another to the long list of testimonials in favor of the School Books mentioned by the writer.

Mr. G. ROBINS, JR.,  
 DEAR SIR,—I have examined the School Books which you put into my hands, viz:—Reader's Manual, Primary Reader, Olney's Arithmetic, Manual of the Constitution, and Olney's Introduction to the study of Geography. The Reader's Guide, published by you, I have previously examined.  
 The three Reading Books, Guide, Manual, and Reader, by Judge Hall, I consider a decided improvement on the books heretofore in use. They are designed for different classes in our public schools, and each book is distinct from the others in matter, except the Manual contains an abstract of the copious principles of reading which are laid down and illustrated in the Guide. There is a pleasing variety in the lessons, the pieces are good specimens of style, and of good moral tendency. I hope these books will soon be introduced into all our public schools.  
 The Manual of the Constitution, and the Introduction to Geography, are valuable school books.  
 The Arithmetic by Mr. Olney, is on the inductive principle, and has excellencies which a discerning public cannot fail to appreciate. It pursues the desirable medium between those works which assert the principles of the science without explanation and those which abound in explanations as to leave almost nothing for the pupil to learn. It contains a new and convenient method of extracting the cube root. It is copious and lucid on the subjects of ratio, interest, commission, taxation, &c., and is in all respects deserving of extensive patronage. The questions arranged under the head of Mental Arithmetic in the beginning of the treatise, will supersede the necessity of purchasing the smaller works, while independently of these it is sufficiently extensive to meet the wants of the largest classes in our public schools.  
 With sentiments of respect, yours,  
**WILLIAM CASE.**

These books may be obtained of the publisher in Hartford, or any of the Trade in this city, and other towns in New England or New York.  
 Jan. 10, 1840. 6\*43

**AN IMPROVED SYSTEM OF ARITHMETIC,**  
 FOR THE USE OF SCHOOLS AND ACADEMIES.  
 BY J. OLNEY, A. M.

THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.  
 "STONINGTON, July 14, 1839.  
 "This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important. I can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools."  
**B. F. HEDDEN,**  
 Teacher of the Public School, Mystic Bridge, Stonington, Conn.

"PORTERSVILLE, July 17, 1839.  
 "Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education."  
**DUDLEY A. AVERY,**  
 Teacher of the Public School, Portersville, Conn.

"STONINGTON, July 16, 1839.  
 "This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work that I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into my school at the earliest opportunity; and I can cheerfully recommend it to the attention of others."  
**LATHROP W. WHEELER,**  
 Principal of Select School, Stonington Borough, Ct.

"STONINGTON, July 16, 1839.  
 "Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided improvements over those already in use; as it contains some things entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost all the systems now used, and think this should, as I hope it speedily will, take the place of them all."  
**EBENEZER DENISON, JR.**  
 "NEW LONDON, July 19, 1839.  
 "I have had opportunity but for a cursory examination of Olney's 'Improved System of Arithmetic,' yet feel prepared to express a decidedly favorable opinion of its merits. Among many excellencies which it has in common with other similar treatises of deserved reputation, are some peculiar to itself, such as the clear analysis from which is deduced the rule of operation in the solution of problems, the demonstration of the ground rules, &c., which entitle it to the very favorable consideration and patronage of the judicious public."  
**J. E. WOODWORTH,**  
 Teacher of New London Grammar School.

"NEW LONDON, July 19, 1839.  
 "From a partial examination of Olney's System of Arithmetic, I think it admirably adapted to the capacities of children and youth, and the plan of the arrangement is, I think, calculated to supercede the necessity of smaller manuals, as well as other Arithmetics in our public schools. I design to introduce it as fast as opportunity may permit."  
**SANFORD B. SMITH,**  
 Teacher of New London Public School.

From Rev. J. Going, D. D., President of Granville College, Ohio.  
 This treatise on Arithmetic, we think, fully sustains his previous reputation as a writer of school classics. It contains a great deal in a small compass, being more comprehensive in its plan than most works of an elementary character, at the same time that it is as simple as the nature of the case admits or requires. In the second part to each branch of the science, he gives an illustration of each rule and process, and thus renders it an intelligible and rational affair. The author thus avoids the two extremes found in many other works—of either being, on the one hand, altogether didactic, affording to the pupil mere authority, or, on the other, of explaining and simplifying everything to insipidity.

In the hands of a skillful teacher, this work will well prepare the learner who shall thoroughly study it, for the counting-room, and enable him to perform, with facility, the various arithmetical calculations required in the business transactions of life.  
 From Rev. E. Davis, late Principal of Westfield Academy, Mass.  
 WESTFIELD, Aug. 1, 1839.  
 I have examined Olney's Arithmetic, and have submitted it to some few school teachers. It is our unanimous opinion, that it is a very valuable book—one that we can conscientiously recommend.  
 Yours, &c.  
**E. DAVIS.**

The work is published and for sale by  
**GURDON ROBINS, JR.,**  
 180 Main Street.

## NOTICE.

G. Robins, Jr., having purchased of P. Canfield all his right in the Book Stock, Stereotype Plates, and Copy rights of the late firm of Canfield & Robins, will continue the business of Bookselling and Publishing, as heretofore, and respectfully solicits a continuance of the public patronage. G. R. Jr. would also request the attention of Teachers, School Committees, and others, to a series of valuable SCHOOL BOOKS, which he publishes, and which he flatters himself cannot fail of meeting their approbation; among which are—

THE READER'S GUIDE, for High Schools and Academies, by John Hall, Esq., Principal of Ellington High School.

THE READER'S MANUAL, for Common Schools, and the PRIMARY READER, for the younger classes in Common Schools, by the same author.

A PRACTICAL SYSTEM OF ARITHMETIC, by J. Olney, Esq. New edition, revised, improved, and stereotyped.

AN INTRODUCTION TO THE STUDY OF GEOGRAPHY, for children, with 5 maps from steel, and more than 70 engravings.

YOUTH'S MANUAL OF THE CONSTITUTION OF THE U. STATES, with Questions; adapted to the use of the Schools.

MARSHALL'S SYSTEM OF PENMANSHIP; Nos. 1, 2, 3 and 4, with copies attached.

MARSHALL'S SYSTEM OF BOOK-KEEPING, by single entry.

A full assortment of School, Classical, Theological, and Miscellaneous Books, which he will sell on the most accommodating terms.

\* Merchants, School Teachers, and Library Companies, supplied at the lowest rates.

G. ROBINS, JR., 180 Main street.  
 Hartford, Sept. 9, 1839. 6w25

**BARGAINS.**  
 E. BLISS & CO., now offer to purchasers of Dry Goods, a complete assortment of Broadcloths, Flannel, Linen, Cotton, and other Goods, at the lowest rates.

2500 Yds. black, blue, black, and colored Silks.  
 1000 " Bombazines, some of superior quality.  
 2300 " French, English and German Merinos.  
 5000 " Calicoes, from 6 1/2 to 42 cts. per yard.

Together with a general assortment of GOODS, many of which have been purchased since the pressure in the money market, and shall be sold cheap to comport with the times.

N. B. Any Goods sold, not answering the description given, can be returned, and the money refunded.

WANTED, in exchange for Dry Goods, 1000 yds. Flannel, 300 pairs Woolen Socks, and Stockings, 500 runs Mix'd and White Yarn, and such in any quantity.  
 E. BLISS & CO.  
 No. 232 Main-st.  
 Hartford, Nov. 9, 1839. 6w34

**BROADCLOTHS, &c.**  
 JUST received a large assortment of Broadcloths, Cassimeres, Satinets, Pilot and Beaver Cloths, a great variety of colors, quality, &c. Prices will be made factory, if half the customary price will do it. Please call and examine at 230 Main Street.  
 November 22. A. F. ALPHESS. 36

**BLACK GROUND CHINTZ PRINTS.**  
 JUST received, both British and French, some in oil colors, splendid patterns. For sale cheap by  
 A. F. ALPHESS.

**W. S. CRANE, DENTIST.**  
 Exchange Buildings, North of State House.  
 REFERENCES—Messrs. E. & J. Parmenter, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.  
 March 31st, 1839. 1f2

**HARTFORD Fire Insurance Company.**  
 Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.  
 The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.  
 Persons wishing to insure their property, who reside in any town in the United States, where the Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.  
 The following gentlemen are Directors of the Company.  
 Elihu Terry, Job Allyn, George Putnam, Stephen Spencer, Thomas Belden, Elisha Peck, Daniel Burgess, Samuel Tudor, Henry Kilbourn, Joseph Morgan, Elisha Dodd, Jesse Savage, Joseph Pratt, Thomas K. Brace, Pres't.  
 James G. Bolles, Sec'y.  
 March 23, 1839. 1f1

**ETNA INSURANCE COMPANY.**  
 Incorporated for the purpose of insuring against Loss and Damage by Fire, only.  
 CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.  
 The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.  
 The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE  
 Thomas K. Brace, Stephen Spencer, Thomas Belden, James Thomas, Samuel Tudor, Elisha Peck, Daniel Burgess, Daniel Burgess, Ward Woodbridge, Joseph Church, Horatio Alden, Ebenezer Seelye, Joseph Pratt, Thomas K. Brace, Pres't.

SIMON L. LOOMIS, Sec'y.  
 The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.  
 Hartford, March 30, 1839. 1f2

**WALTER S. WILLIAMS, PRINTER.**  
 Neatly executed at the  
**SECRETARY OFFICE.**

THIRD STORY, CORNER OF MAIN AND ASYLUM ST.  
 BOOKS, PAMPHLETS, SHOW BILLS, STAGE BILLS, CARDS, CHECKS, CATALOGUES, LABELS, HANDBILLS, BLANKS, &c. &c.

Will be done to order, at short notice, and on favorable terms.